21. July 38.

GENERALL DEMANDS

CONCERNING THE LATE *COVENANT*:

Propounded by the Miniſters and Profeſſors of Divinity in Aberdene, to ſome Reverend Brethren, who came thither to recommend the late Covenant to them, and to thoſe who are committed to their charge.

TOGETHER WITH
The ANSWERS of thoſe Reverend Brethren to the ſaid DEMANDS.

AS ALSO
The REPLYES of the foreſaid Miniſters and Profeſſors to their ANSWERS.

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1 Pet. 3. 15, 16.

Sanctifie the Lord God in your hearts, and be ready alwayes to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſſe and fear:

Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.

Printed by ROBERT YOUNG, His Majeſties Printer for Scotland. *Anno* 1638.

GENERALL DEMANDS

CONCERNING

THE LATE COVENANT:

Propounded by the Ministers and Professors of Divinity in Aberdene, to some Reverend Brethren, who came thither to recommend the late Covenant to them, and to those who are committed to their charge.

TOGETHER WITH

The ANSWERS of those Reverend Brethren to the said DEMANDS.

AS ALSO

The REPLYES of the foresaid Ministers and Professors to their ANSWERS.

Printed by ROBERT YOUNG, His Majesties Printer for Scotland. Anno 1638.

GENERALL DEMANDS CONCERNING THE LATE *COVENANT*;

Together with Answers to them, and Replies to those Answers.

The First Demand.

BY what power, or warrant, these our Reverend Bretheren can sute of us, or of our people, *subscription* to this *late Covenant*; not being sent by his Majestie, or by the Lords of Councell, nor by any Nationall Synod of this Kingdome, nor by any Judicatorie established in it? And, How they can enforce upon us, or upon our people, who are no wayes subject unto them, their interpretation of the articles of the *negative confession*? In respect whereof, as also in respect of that band of mutuall defence against all persons whatsoever, this *late Covenant* is substantially different from that which was subscribed by the King and his subjects, *Anno* 1580. and 1581.

Answer.

WE are not come hither to usurpe the authoritie of any civill or spirituall judicatorie, or to enforce upon our reverend Brethren, *and the people committed to their charge, the* subscription *of the* late Covenant, *or the* interpretation *of the Articles of that* Confession *which is called* negative, *or whatsoever else of that kinde: but are sent to represent unto them, in all humilitie, the present case and condition of this kirk and kingdome; crying for help at their hands also: and, in brotherly love, to exhort and intreat, that they will be pleased to contribute their best endevours, for extinguishing the common combustion, which by joyning with almost the whole kirk and kingdome in the* late Covenant, *we trust they may lawfully do, without prejudice to the Kings Majestie, or to any lawfull judicatorie, or to that* Confession of faith *above mentioned: Since the sound interpretation and application thereof, to the errours of our times, can make no substantiall change, and the band of mutuall defence, wherein wee oblige our selves, To defend the true religion, and the Kings Majesties person, and authoritie, against all persons whatsoever, is joyned, at first, with the* Confession of faith. *Like as his Majesties Commissioner objecting, That our* Covenant *was suspect to be an unlawfull combination against Authoritie, and to be the main hinderance of obtaining our desires, hath accepted, and was well pleased with our Declaration; bearing, That we have solemnly sworn, to the uttermost of our power, with our means and lives, to stand to the defence of the Kings majestie as of* Gods Vicegerent, *set over us, for the maintenance of* Religon, *and ministration of* Justice.

Reply.

Reply.

WE have, *Reverend Brethren*, ſufficiently conſidered and examined your anſwers to our Demands, by which we expected full ſatisfaction to all our ſcruples and doubts concerning the *late Covenant*: But truly, in modeſty and brotherly love, we tell you, that your anſwers (whatſoever you think of them your ſelves) have not given us that ſatisfaction which we expected. We know that ſome who raſhly condemne every thing which is ſaid or written contrarie to the cauſe which they maintain, will boldly ſay of us, that we have cloſed our eyes againſt a clear and ingyring light: But firſt, we ſay with Job, *Our witneſſe is in heaven, and our record is on high.* That Lord who only ſeeth the ſecrets of hearts, knoweth, that we love his truth, and are ready, ſo ſoon as it ſhall be ſhown unto us, to embrace and profeſſe it before the world. Next, we appeal to the conſciences of all impartiall readers, who ſhall have occaſion to weigh and conſider maturely the weight of our arguments, and of theſe anſweres which it hath pleaſed you to give us: wiſhing them, yea, moſt humbly and earneſtly intreating them, to judge both of your writings and ours without prejudice, or any partiall reſpect. Yea, we are confident, that ye alſo, of whoſe love to the truth of God we are perſwaded, will after better adviſement, and more mature conſideration of the matters debated, acknowledge that we are not againſt the truth, but for it. The Lord open your eyes, that you may clearly ſee that truth for which we ſtand.

WE objected to you, *Reverend Brethren*, that you had not a calling to urge us to the ſubſcription of the *late Covenant*, from any acknowledged authoritie, or lawfull Judicatorie eſtabliſhed in this Church or Kingdome: to which objection ye anſwere not here particularly, as we ex-

pected. And whereas you say, That you are come to exhore us, and our people, in all humility, to joyn with you; How is it, that without our consent, and against our will, not having lawfull authority, which you seem here not to acclaime to your selves, you have publickly preached to our people, within our Congregation? which is a thing repugnant to those places of Scripture, in the which the Spirit of God recommendeth to Elders, or Pastors, the care of those flocks, *over which the holy Ghost hath made them over-seers*, Acts 20. 28. 1 Pet. 5. 2. as also telleth us, That the Pastors whom the flock must *know*, and to whom they must *submit themselves*, do *watch over the souls of that flock, and must give account for them*, 1. Thessal. 5. 12. Hebr. 13. 17. It is also contrarie to the laws of the Christian Church in all ages. For by the ancient Canons, Pastors are commanded to containe themselves within the limits of their own charge; and not to presume to exercise Pastorall office in another Pastors Dioceese, or Parioch, without leave: As also, they forbid Pastors to receive to divine service any man of another Parioch, that commeth in contempt of his own Pastor. *Concil. Nicen.* 1. *Oecum.* 1. *Can.* 16 *Concil.* 2. *Oecum. Constantinop. Can.* 2. *Concil. Carthag.* 2 *Can.* 11. *Concil. Carthag.* 3. *Can.* 20. *Concil. Chalced. Oecum.* 4. *Can.* 13. *Concil. Nicen.* 2. *Can.* 10. *Concil. Tribur. Can.* 28, *Concil. Nannet. Cap.* 1. & 2. ¶ 2. We did not without reason say, That you, and others of your confederation, enforce your interpretation of the *Negative confession* upon others; seeing we hear, that some Pastors and Prelates are forced to flee to forraigne countreys, for fear of their lives, because they have refused the said *interpretation*; and those who have stayed in the countrey, dare scarcely appear in the high wayes, or streets; and are threatned, That their stipends shall not be payed unto them, untill they subscribe your *Covenant*. ¶ 3. Whereas you do in brotherly love exhort, and entreat us to contribute our best endeavours, for extinguishing the common combustion; we praising God for your pious zeal, and for the lovingneese and modesty of your speeches,

(wherein

(wherein by Gods help we ſhall labour to keep correſpondence with you; that both we and you may ſhew our ſelves to have learned of Chriſt, *Meekneſſe, and lowlineſſe of heart*) we moſt willingly promiſe to do ſo, by all means which our conſciences will permit us to uſe; as alſo to joyn our moſt humble and hearty prayers with yours, That it may pleaſe God in this dangerous exigent, To *do good in his good pleaſure to our Sion, and to build up the wals of our Jeruſalem.* ¶ 4. We may juſtly ſay, That this *new Covenant* is ſubſtantially different from the *old*, which was made *Anno* 1581. in reſpect it not only containeth that *old covenant*, or *confeſſion*, which was allowed by two *generall aſſemblies*, but alſo your *interpretation* of it, which, as yet, hath no ſuch authority, or approbation. ¶ 5. No band of mutuall defence, *againſt all perſons whatſoever*, is expreſſed in the *Covenant* made 1581. And although it were, yet the caſe is very unlike: For ſubjects may make ſuch a *Covenant* of *mutuall defence* by armes, with the conſent of the King, who only under God, hath the power of armes, or of the ſword, in this kingdome. But they who made this *late Covenant*, had not his conſent, as that former or *old Covenant* had: which is a thing ſo evident, that no man can call it in queſtion. ¶ 6. As for that which you affirm here, That my Lord Commiſſioner his Grace was well ſatisfied with your *declaration*; it becommeth not us to pry narrowly into his *Graces* doings: but truly we have more then reaſon to pry moſt narrowly into the words of a *Covenant*, which is offered unto us, to be ſworn, and ſubſcribed, leſt we abuſe, and prophane the ſacred name of God, and tye our ſelves to the doing of any thing which is diſpleaſing unto him. Laſt of all; whereas ye deſire us to joyn our ſelves to you, and to the reſt of your confederacie, who are (as you affirm) *almoſt the whole Church and Kingdome:* Truly we cannot but reverence ſuch a multitude of our reverend brethren, and dear countrey-men, and are ready to be *followers of them, in ſo far as they are followers of Chriſt:* But neither can we *do any thing againſt the truth*, neither can we

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attribute so much authoritie to their multitude, as otherwise we would, in respect there hath been so much dealing for *subscriptions*, in all quarters of this Kingdome, and so many have been threatned, to give their consent, as we are most credibly informed.

The II. Demand.

WHether or no we ought to subscribe the foresaid covenant, seeing all covenants of mutuall defence, by force of armes, made amongst subjects of any degree, upon whatsoever colour or pretence, without the Kings Majestie or his Successours privitie and consent, are expresly forbidden by King JAMES of blessed memorie, and the three Estates of this Kingdome, in the parliament holden at Linlithgow, *Anno*. 1585?

Answver.

The act of Parliament forbiddeth in the first part, leagues and bands of maintenance privily made, such as are called bands of Manrent, as the act in Queen Maries *time, to which it hath relation, doth bear. And in the second part, only such, as tend to the publick disturbance of the peace of the Realme by moving sedition. But no act of Parliament doth discharge, nor can any just law forbid, Conventions, or Covenants in the generall; or such Covenants in speciall as are made with God, and amongst our selves; not for any mans particular, but for the common benefit of all; not to move sedition, but to perserve peace, & to prevent trouble: which by all probability had been to many, before this time, too sensible, if this course had not been taken.* Conventions *and* Covenants *(in the judgement of* Jurisconsults*) are to be esteemed and judged of, according*

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to their diverſe ends, good or bad: which made King James *of happie memorie to take it for an undoubted maxime, That* pro aris & focis, & pro patre patriæ, *the whole body of the Common-wealth ſhould ſtirre at once: not any more as divide members, but as one conſolidate lump.*

Reply.

IN that ſecond part of that act of Parliament, holden at *Linlithgow, Anno* 1585. are forbidden, *All leagues or bands of mutuall defence, which are made without the privitie and conſent of the King, under the pain to be holden and execute as movers of ſedition and unquietneſſe, &c.* Wherefore we can no wayes think, that any bands or leagues *of mutuall defence, by force of armes*, are there permitted, (that is, not forbidden) ſeeing firſt the words of the act are ſo generall: for in it are diſcharged *All bands made amongſt ſubjects of any degree, upon any colour whatſoever, without his Highneſſe, or his Succeſſours privitie and conſent had and obtained thereunto.* Next, all ſuch bands are declared to be *ſeditious*, and perturbative of the publick peace of the Realme: or, which is all one, are appointed to bee eſteemed ſo. And therefore, we cannot ſee how any bands of that kinde can be excepted, as if they were not ſeditious. 2. We doubt not, but the *late Covenant*, being conſidered according to the main intention of thoſe pious and generous Gentlemen, Barons, and others our dear countreymen, who made it, eſpecially our reverend brethren of the holy miniſtery, is a *Covenant* made with God, and proceeding from a zealous reſpect to Gods glory, and to the preſervation of the puritie of the Goſpel in this Church and Kingdome: But we cannot finde a warrant in our conſciences, to grant, That ſuch *Covenants*, in ſo farre as they import *mutuall defence, againſt all perſons whatſoever*, none being excepted, no, not the King, (as it ſeemeth unto us, by the words of your *Covenant*; but far more by

the words of your *late Proteſtation*, the 28 of *June*; wherein you promiſe *mutuall defence againſt all externall or internall invaſion*, menaced in his Majeſties laſt *Proclamation*) are not forbidden by any band, nor juſtly yet can be forbidden. For firſt, we have alreadie ſhown, That they are forbidden in the foreſaid act of *Parliament*, *Anno* 1585. 2. No warfare; and conſequently, no *covenant*, importing warfare, is lawfull, without juſt Authoritie; which, we are perſwaded, is onely in the ſupreme Magiſtrate, and in thoſe who have power and imployment from him, to take armes: yea, ſo farre as we know, all moderate men, who duely reſpect Authority, will ſay, That it is ſo in all *Kingdomes, and Monarchies, properly ſoralled*: (of which nature is this his Majeſties moſt ancient Kingdome) And, that it is altogether unlawfull to ſubjects in ſuch Kingdomes, to take armes againſt their Prince. For which cauſe, that famous and moſt learned Doctour *Rivetus*, in a late *Treatiſe* called *Jeſuita vapulans*, ſpeaking of the judgment of *Buchanan*, and others, who taught, That ſubjects might take armes againſt their Prince, in extraordinary caſes, and extreme dangers of the Religion, and Common-wealth; profeſſeth firſt, That he, and all other *Proteſtants*, condemne ſuch doctrine. *Secondly*, That this errour did proceed from a miſtaking of the government of the *Scotiſh Kingdome*, as if it were not truely and properly *Monarchicall*. *Thirdly*, That the raſhneſſe of thoſe writers, is to be aſcribed partly to the hard and perilous times of perſecution, wherein they lived, and partly, *Scotorum præfervido ingenio, & ad audendum prompto*. Thus he writeth in the 13. Chap. of the ſaid book, Pag. 274. and 275. anſwering to the Recrimination of a *Jeſuit*, who had affirmed, That *Buchanan, Knox*, and *Goodman*, had written as boldly for the rebellion of Subjects againſt Princes, as any of their order at any time had done. A thing much to be noted by us at this time, leſt we any more give that advantage to *Jeſuites*, to make *Apologie* for their rebellious doctrines and practiſes. 3. Not only making of *Covenants*, but alſo all other actions, are to be eſteemed

esteemed and judged of, first, by the equitie of the subject, and matter; then, by the end: for if the matter pactioned (that is, which the parties mutually do promise) be justly forbidden, by a lawfull Authoritie, and consequently be unlawfull in it self; then the goodnesse of the end, or project, cannot make the paction, or *Covenant*, to be good, or lawfull.

The III. Demand.

IF it be alledged, That in extreme and most dangerous cases, such acts of Parliament may be contraveened; *Quaritur*, Whether there be now such extreme case, seeing we have his Majestie, in his former Proclamations, avowing, protesting, declaring, and in this last Proclamation taking God to witnesse, that he never intended any innovation of Religion; and also seeing he hath removed alreadie all that which made men fear novations, to wit, Service book, book of Canons, and the alledged exorbitancie of the new high Commission.

Answver.

IF *the removing of the* Service book, book of Canons, *and the limitation of the vast power of the high* Commission, *containing so much superstition, and tyranny of Prelates, be a benefit to this Kirk and Kingdome, we ought, under God, to ascribe the same to the peaceable meetings, humble supplications, and religious covenanting of the subjects; which have given information to his Majestie, and have procured from his justice and goodnesse so great favour, as is thankfully acknowledged in the last* Protestation: *which doth also expresse the many particulars, wherein his Majesties late* Proclamation

is not ſatisfactorie. And therefore the Lords of his Majeſties privie Councel, upon the ſupplication *and* complaint *of his Lieges, were moved to reſcind the act of the* Approbation *of the foreſaid* Proclamation, *and to rend the ſubſcribed Miſſive, which was to be ſent therewith to his Majeſtie. We are confident, that the* Declaration *wherewith his Majeſties Commiſſioner was ſo well pleaſed, will alſo give ſatisfaction to our reverend brethren; and that they will not think it convenient for them to give further approbation to the* Proclamation, *than the Councel hath done, although all of us ought, with thankfulneſſe, to acknowledge his Majeſties benignitie.*

Reply.

WE will not here diſpute what hath been the maine or principall cauſe moving his ſacred Majeſty to diſcharge the *Service booke*, and other things which occaſioned the preſent perturbation of our Church; nor yet whether or not his Majeſties proclamation may give full ſatisfaction to all the feares and doubts of his ſubjects. For our ſelves, we profeſſe, that upon his Majeſties declaration, and gracious promiſe contained in his Majeſties laſt proclamation, we beleeve, firſt, That his Majeſty *never intended innovation in religion: Secondly*, That he will *maintain the true Proteſtant religion, all the dayes of his life:* which we pray God to continue long. *Thirdly*, That all acts made in favours of the *Service boook*, &c. are diſcharged. *Fourthly*, That he will never urge the receiving *of the Service book, Book of Canons*, &c. *nor any other thing of that nature, but by ſuch a fair and legall way, as ſhall ſatisfie all his ſubjects.* And thence we do collect, that which we affirmed before, to wit, That there is no ſuch extraordinary or extreme caſe, as might give occaſion to ſubjects to make ſuch a band, as is directly forbidden by the foreſaid act of parliament, and to contraveen it in ſuch a manner, as may ſeeme to import a reſiſting of Authority by force of armes.

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The IIII. Demand.

Concerning that interpretation of the negative confeſſion, which is urged upon us, and wherein the articles of *Pearth*, and Epiſcopacie, are declared to be abjured, as well as all the points of Poperie, which are therein expreſly and diſtinctly mentioned; *Quæritur*, Who are the interpreters of that confeſſion? that is, Whether all the ſubſcribers, or only thoſe Miniſters conveened in *Edinburgh*, in the end of February, who ſet it down? If all the ſubſcribers; then what reaſon have we to receive an interpretation of that confeſſion from laicks, ignorant people, and children? If only thoſe Miniſters conveened then in *Edinburgh*; then ſeeing no man ſhould take an honour to himſelf, but he who is called of God, as *Aaron*, Heb. 5. 4. what power and authority had they over their brethren, to give out a judiciall interpretation of theſe articles of faith, and to inforce their interpretation of theſe articles upon them?

Answer.

The ſubſcribers are here miſ-interpreted in two points, very materiall: One is, that they preſume upon power, or authority, which they have to give out a judicial interpretation of the articles of the confeſſion, *and to enforce the ſame upon others: whereas they only intended to make known their own meaning, according to the minde of our Reformers; and in charity to propound and recommend the ſame to others, who might be made willing to embrace it: Although it be true alſo, that very great numbers of Miniſters were conveened, and teſtified their conſent at that time: And although the private judgment of thoſe who are called* laicks, *ought not to be miſ-regarded. For it is confeſſed, That an interpretation, which is private* ratione

personæ, *may be more than private*, ratione medii. *The other, which being observed, will answer diverse of the following* demands, *That the articles of* Pearth, *and of* Episcopall government, *are declared to be abjured, as points of* Poperie, *or as* Popish novations: *Whereas the words of the* Covenant *put a difference betwixt two sorts of* novations: *one is of such as are already introduced in the worship of God, and concerning those, whatsoever be the judgement of the subscribers, which to every one is left free, by the words of the* Covenant, *they are onely bound to forbear the practise of them, by reason of the present exigence of the* Kirk, *till they be tried, and allowed in a free* Generall assembly. *The other sort is of such* novations, *as are particularly supplicated against, and complained upon; as the* Service book, *and* Canons, *&c. which are abjured, as containing points of* Poperie. *And this we avouch, from our certain knowledge, to be the true meaning of the controverted words of the* Covenant. *And therefore humbly intreat, That no man any more, upon this scruple, with-hold his testimony.*

Reply.

As for the first of these two mistakings: If you have not given out that *interpretation* of the *negative confession* judicially, but only have *made known* your own meaning, according to the minde of the Reformers, as you alledge; then, first, your *interpretation* hath no obligatory power over others; and consequently you ought not to obtrude your *interpretation* upon us, more then we doe our *interpretation* thereof upon you. Neither ought any man to be molested, or threatned, for not receiving your *interpretation*; chiefly seeing all who are of your *confederation* have so solemnly vowed, and promised, to be *good examples to others of all godlinesse, soberneſſe, and righteousnesse, and of every duety which you owe to God and man.* Secondly, As for the minde or judgement of our *Reformers*, we know no evidence of it, having publick authority to oblige the subjects of this Kingdome,

Kingdome, except that which is expreſſed in our *nationall confeſſion of faith*, ratified in Parliament twenty years before the *negative confeſſion* was penned: wherein we finde no warrant or ground of ſuch *interpretation* as you bring. Thirdly, The *interpretation* of the *negative confeſſion*, ſet down in your *covenant*, as it is not publick, *ratione perſonæ*, ſo alſo not *ratione medii*: for it hath no warrant, for ought we could ever perceive, either from the word of God, or from the teſtimony of the ancient Church, or from the conſent of other reformed Churches, or from our *nationall confeſſion*, regiſtrated in *Parliament*. As for the ſecond miſtaking, or miſ-interpretation of the words of the *late covenant*, firſt, we marvell, that a *generall Covenant* appointed to be ſubſcribed by all, learned and unlearned, ſhould have been ſet down by you in ſuch ambiguous termes. For, truly, all men here, even the moſt judicious, do ſo take your words, as if the articles of *Pearth* were in them abjured. 2. We have again more attentively examined the words of the *late Covenant*, and do evidently perceive by them, That in the ſaid *Covenant*, the articles of *Pearth*, and *Epiſcopacie*, are condemned, and abjured, as erroneous, and damnable corruptions. For where you profeſſe, *and before God, and his angels, and the world, ſolemnly declare, That you ſhall labour, by all means lawfull, to recover the libertie, and puritie of the Goſpel, as it was eſtabliſhed and profeſſed before the foreſaid novations:* We ask you, what is that period of time, to which your words have reference, when you promiſe to *labour, to recover the puritie and libertie of the Goſpel, as it was profeſſed and eſtabliſhed before the foreſaid novations?* If you mean that period of time, when the *Service book*, and *Book of Canons* were urged upon you; to wit, the laſt year by-paſt in Summer; then you acknowledge, That all that time you enjoyed the *puritie and libertie of the Goſpel*; and conſequently, That you yet enjoy it; for no new thing hath ſince that time been publickly received, and practiſed in this *Church*. If you mean (as undoubtedly we think you

you do) the time præceding the bringing in of *Episcopacie*, and the acts of *Pearth*; then you comprehend both *Episcopacie* and the acts of *Pearth* under these *novations: for the removing whereof, you promise to labour, according to your power:* and consequently do dis-allow and condemne them, even before they be tried in a *free assembly*, and before they be heard who maintain and approve them as lawfull. 3. We may evidently demonstrate this, *argumento ad hominem*, as we say in the schools: For, those *rites* and *ceremonies*, which are abjured in the *negative confession*, are also abjured in your *late Covenant*; which, as you say, is all one with the *negative confession*, or with the *Covenant* made 1581. But the *rites* and *ceremonies* which were concluded in *Pearth assembly*, are abjured, as you say, in the *Covenant* made 1581. and therefore they are also abjured in this your *late Covenant*. The first *proposition* is evident: For in your *late Covenant*, speaking of the oath contained in that *old Covenant*, which was made *Anno* 1581. you professe, *That the present and succeeding generations in this land, are bound to keep the foresaid nationall oath*, as you call it, *and subscription, unviolable*. The second *proposition* also cannot be denied by you: For, these twenty years by-past, you have accused those who conformed themselves to the *ordinances* of *Pearth*, of *perjurie*; and that because they had violated the oath made *Anno* 1581. in the which those articles (as you alledge) were abjured. But perhaps you will say to us, That we think those things not to be abjured in that oath made *Anno* 1581. and therefore we may swear, and subscribe your *late Covenant*; and, notwithstanding of our *oath* and *subscription*, be tied only to the *forbearance* of the practice of *Pearth* articles for a time. We answer, first; The words of an *oath* should be clear, and plain: or, if they be any wayes ambiguous, the true sense of them should be so declared, and manifested, that all may know it. 2 An *oath* is to be given, according to the minde and judgement of him that requireth it. And therefore, seeing you who require this *oath* of us, think the *rites* or *ceremonies* concluded at *Pearth* to be

abjured

abjured in that *oath* made *Anno* 1581. how can we ſwear and ſubſcribe your *Covenant*, which reneweth the foreſaid *oath*, and bindeth us to it? 3 If we ſhould ſwear, and ſubſcribe the *negative confeſſion*, as it is included in your *covenant*; then ye, who think the *articles* of *Pearth* to be abjured, and condemned in the *negative confeſſion*, will think us tied, by our own *perſonall oath*, to condemn the *articles* of *Pearth*. 4 Seeing this *covenant* was penned by you, who have hitherto not conformed your ſelves to *Pearth aſſembly*, and have oppoſed *Epiſcopacie*, and ſeeing you all condemn *Epiſcopacie*, as if it were that *popiſh*, or *wicked Hierarchie*, mentioned in the *negative confeſſion*; as alſo eſteem the things concluded in *Pearth aſſembly*, to be *idolatrous*, or *ſuperſtitious*; how can we think, that you in your ſolemn vow made to God, for reformation of this *Church*, and reſiſting, in times to come, the *novations* and *corruptions* of it, have paſſed by theſe things, which are the only *novations* already introduced by authority, and from which, as you affirm, the Church hath ſo great need to be purged: chiefly, ſeeing ye think them as *popiſh*, *ſuperſtitious*, and *idolatrous*, as ye do theſe other *novations*, which are not as yet introduced. 5 If in all your *ſupplications*, *plaints*, and *proteſtations*, ye have only ſought the *removing* and *diſcharging* of the *Service book*, *Book of canons*, and the *new high commiſſion*, not complaining of any other *novations*; and ſeeing his Majeſtie hath diſcharged the firſt two, and hath promiſed to rectifie the third, or laſt of them; Then, what reaſon have ye to think, that his Majeſtie hath not ſatisfied your *ſupplications*? For, all the *novations*, upon which you complained, are removed by his Majeſtie, and ye have his princely promiſe, That no further ſhall be urged upon us, but by ſuch a fair and legall way, as may ſatisfie all his ſubjects. 6 As for that which your *Covenant*, by your own confeſſion, requireth of us, to wit, *The forbearance, and abſtinence, for a time, from the practiſing the articles of Pearth*; We proteſſe ſincerely, and in the ſight of God, That our conſcience will not ſuffer us to ſubſcribe that part of your *Covenant*; and that becauſe laws being ſtanding for them, and our lawfull ſuperiours requi-

ring obedience from us, by practising them, to swear *forbearance of the practise of them*, is to swear *disobedience*, and, *to wrong their authority*. 7 How can we, with a good Conscience, abstaine presently from *private baptisme*, and *private communion*, being required thereunto by sick persons, and those parents whose children cannot be carried to the Church commodiously with their lives; seeing we think it a thing very unlawfull, in such cases, to refuse to administrate those *Sacraments* in private houses? Not that we think, that God hath tyed himself, or his grace, to the *Sacraments*; but because he hath tyed us unto them, by his precept: and, not to use the means appointed by God, when our people, or their children stand in need of them, is a contempt of the means, and a tempting of God.

THE V. DEMAND.

WHether or no we can sincerely, and with a good conscience, subscribe the negative confession, as it is expounded and interpreted by the contrivers or authors of the late Covenant, seeing it maketh a perpetuall law concerning the externall rites of the Church, which God hath not made, as if these rites were unchangeable? And how they who both swear the positive confession, and the negative, thus interpreted, can eschew contradiction, seeing the positive confession, *Chap.* 21. evidently declareth, That these rites are changeable, according to the exigencie of time; and consequently, that no perpetuall law may or ought to be made concerning them? Likewise we would know how it can stand with truth to abjure all these rites, as *Popish*, which are used in the Church, without divine institution, expressed in Gods word; seeing even these who urge the Covenant, practise some ceremonies which are not mentioned in Gods word; as the celebration of marriage

riage before the Church, in the beginning, or at the end of divine ſervice, with all the particulars of it, and the ſtipulation of Fathers and God-fathers, for the childe in baptiſme, which are not meer circumſtances, as they uſe to diſtinguiſh, but alſo ceremonies, properly ſo called?

Answer.

The late Covenant *maketh not a perpetuall law concerning the externall rites of the kirke, as if they were unchangeable: but, as we have ſaid before, onely bindeth us, for a time, to forbear the practiſe of* innovations *already introduced, and doth not determine whether they ought to be changed, or not.* 2. *According to this true interpretation, all appearance of contradiction betwixt the* confeſſion of faith *inſert in the act of Parliament, and the latter confeſſion, is removed, beſide that the article* 21. *of the* confeſſion of faith, *giveth power to the Kirke, in matters of externall policie, and order of the worſhip of God, is expounded in the firſt booke of* Diſcipline, *diſtinguiſhing between things neceſſary to be obſerved in every Kirke, and things variable in particular congregations.* 3. *We declare again, That the* Covenant *doth not abjure* Pearth *articles, as Popiſh, and thinketh not time now to diſpute of ſignificant ceremonies, or other holy rites, and whether the two particulars named be ceremonies, or not: ſince the* confeſſion *condeſcended upon on both ſides, abjureth rites which are added without the word of God.*

Reply.

First, We have already told you, That we cannot ſubſcribe your *oath* of *forbearance* of the practiſe of the *articles* already introduced, without violation of authority, and of wronging our own conſciences, who think *private baptiſme* and *communion*, not to be indifferent, but alſo neceſſary, in ſome caſes; not indeed, *neceſſitate medii*, as if Gods grace were tyed to the externall means, but, as we ſay in the

ſchools, *neceſſitate præcepti*, becauſe we are commanded to uſe theſe means. 2. This *late Covenant* leadeth and bindeth us to the *old Covenant*, made 1581. and that *old Covenant* bindeth us perpetually to that *diſcipline* which was then; that is, (as ye alledge) to the whole policie of the Church, comprehending all the externall *rites* of it: and ſo, *à primo ad ultimum*, this *late Covenant* bindeth us to the whole policie of the Church, which was then; and conſequently maketh a perpetuall law, concerning externall *rites* of the Church, as if they were unchangeable. All parts of this argument are ſure: For by your *late Covenant*, you profeſſe your ſelves bound, to keep the foreſaid *nationall oath* (as you call it) inviolable: And that *oath*, or *Covenant*, bindeth us, to continue *in the obedience not onely of the doctrine*, but alſo *of the diſcipline of this Kirke*. Where by *the diſcipline of the Kirke*, ye underſtand (as ye have in all your writings profeſſed, eſpecially of late, in your booke entituled, *A diſpute againſt the Engliſh Popiſh ceremonies*, *Part* 4. (*chap.* 8. *Sect.* 6.) the whole externall policie of the Church, as it was at that time; to wit, *Anno* 1581. Yea, you confeſſe, That no other thing can be underſtood by *the diſcipline of the Kirke*, but that which we have ſaid already; and conſequently we ſhall be tyed by that *oath* which you require of us, to admit and practiſe no other *rites* and *ceremonies*, but ſuch as were then received in our Church. We can no wayes paſſe by this, ſeeing ever ſince the *aſſembly* of *Pearth*, in your *publick ſermons*, and *printed books*, ye have moſt vehemently accuſed us of *perjurie*, as violating the *oath*, or *covenant*, made *Anno* 1581. and that in reſpect we have admitted into the Church, ſome *rites*, or *ceremonies*, which were not in it the foreſaid year of God. Is not this to make a perpetuall law, concerning the externall *rites* of the Church, as if they were unchangeable, and to abjure the practice of all *rites* introduced in the Church ſince that time; and conſequently the practiſe of the articles of *Pearth*, and that not for a time onely, but for ever? 3. Seeing the *negative confeſſion*, according to your minde, and conception of it, maketh the whole ex-

ternall

ternall policie of the Church, as it was *Anno* 1581. to be unchangeable: and on the contrary, the *confession* insert into the acts of *Parliament*, declareth, That the *rites* belonging to the externall policie of the Church, are changeable; how can you escape a *contradiction*, if ye receive both these *confessions?* 4. Whereas by that *distinction* mentioned in your *answer*, of things necessary to be observed, and of things variable in particular congregations, ye insinuate that by the *keeping of the discipline of the Kirke as it was then*, to which we are bound in the *old Covenant*, ye understand the observation of those things which are necessary to be observed in every kirke, and not of things variable in particular congregations: We ask, Into which of the members of this *distinction* ye refer *Episcopacie*, and the *articles* of *Pearth?* That is, Whether they must necessarily be omitted in all Churches, and at all times, or not? If ye say, that they must be necessarily omitted, and that the *negative confession*, confirmed with an *oath*, doth tye us to the omission of them; then both ye would make us to swear, and subscribe against our consciences, (for we are perswaded, That these things are lawfull) as also ye would make us to abjure *Episcopacie*, and the *articles* of *Pearth, in perpetuum*; which is flatly contrary to your *declaration* in your *answers*, 1. 5. &c. If you say on the other part, That we are not tyed by the *negative confession*, to the omission of these things; then, why have ye, in all your writings against us, exprobrate to us, *perjurie*, in violating of the *oath* contained in the *negative confession?* 5. We would gladly have known your minde, concerning the lawfulnesse of such *rites* as are not of divine institution, expressed in Gods word. For we ingenuously professe, That none of your *answers* (which hitherto we have seen) to the *instances*, or *examples* brought by us in our fift *Demand* of *rites* used by your selves, in your Churches, as lawfull, without divine institution, (to which we could adde many moe) do give us any satisfaction: nor yet, as we think, can give satisfaction to any indifferent man. As for example; Is *blessing of marriages* a meer circumstance? Who can be so im-

pudent, as to say so? Or, if it be a *ceremonie*, what precept or practise have ye of it in Gods whole word? If it be alledged, That we have a warrant from that *blessing* pronounced, *Gen.* 1. 28. upon man and woman, after their creation; we ask, By what consequence can that *solemnity of blessing of marriages* used in our Churches, with all the *ceremonies* of it, be drawn from that effectuall and operative *blessing* of our first parents, or rather of whole mankinde? Is there here an *institution* of a *perpetuall observance*, or *rite*, to be used in the Church, more than in the 22. *verse* of the same *chapter*, when God blessed the fowls, and fishes, and said, *Be fruitfull, and multiplie, and fill the waters in the seas?* &c. If again it be answered, That *pastorall benediction*, is mentioned in Scripture, first, VVhat is that to *blessing of marriages?* And secondly, VVhy are not all other *actions*, as well as *marriages*, blessed in the Church; chiefly, seeing *matrimoniall blessing* hath been, and is, abused in the *Romane Church*, which holdeth, That *marriage* is a *sacrament*; and consequently, *matrimoniall benediction* ought, as it would seem, to be secluded from the Church, rather than other *blessings?*

THE VI. DEMAND.

WHether or no it be fit to subscribe such an interpretation, as in matters of lawfulnesse, and unlawfulnesse; and consequently in matters of faith, contradicteth the judgement of so many Divines, most famous, of the reformed Church, both ancient and modern, (who did, and do hold, that these rites and ordinances brought into this Church by the assembly of *Pearth*, are in their own nature lawfull, and such as ought not to make a stir in the Church of God) and also condemneth the venerable practise of the ancient Church, and the most eminent lights of it, even in those purest times, unto which we appeal against the Papists, in our disputes.

ANSVVER.

ANSVVER.

WE truſt, That no ſound Divine, ancient or modern, would in this caſe deny the expedience of the forbearance *of the practiſe of* Pearth articles. *And further than this, nothing at this time is required.*

REPLY.

YOur ſilence, in not anſwering that which we affirmed, concerning *the judgement of Divines, ancient and moderne*, of the reformed Church, anent the lawfulneſſe of the *rites and ordinances*, which were received in our Church, by the ordinance of the *aſſembly* of *Pearth*; as alſo concerning the judgement and practiſe of the ancient Church; doth make us think, that ye acknowledge the truth of that which we affirmed there. 2. VVe have already ſhown, That the *oath* which ye require of us, importeth more than the *forbearance of the practice of Pearth articles, for a time.* 3. The *forbearance* of ſome of them, ſeemeth to us, to be meerly unlawfull, and contrary to that *paſtorall duty* we owe to our flock. 4. The *forbearance* of any of them, conſidered with a relation to the authority enjoyning them, in our judgement, is plain *diſobedience.*

THE VII. DEMAND.

VVHether it be agreeable to charity or piety, to require us to abjure theſe rites, as *Popiſh*; which in the ſincerity of our hearts, following the light of our conſcience, (whereof we take God to witneſſe) we have hitherto

therto practiſed, as lawfull, and laudably following the ſame light, do yet practiſe them? But ſuppoſe this might be required of us by any; *Quæritur*, Whether or no it becometh them ſo peremptorily, and upon ſuch a ſuddenty, to urge us to this, who theſe by-gone twenty years, have deſired earneſtly to enjoy the freedome of their conſciences in their Miniſterie, even in denying obedience to theſe things, and ſtanding laws for them; and when they were urged to obedience, did ſo often proteſt, and earneſtly requeſt, That they might have a time, to be well enformed, and maturely adviſed of the matter, which to the moſt part of them was moſt graciouſly granted? Let them, therefore, look to that naturall Maxime, *Quod tibi fieri non vis, alteri ne feceris:* and to our Saviours precept of the ſame ſenſe, and almoſt of the ſame words, *Mat. 7. verſ. 12.*

ANSWER.

WE *hope, that ſuch a* forbearance *of the practiſe, will prejudge the liberty of no mans conſcience.*

REPLY.

IT would much prejudge our conſciences, to ſwear and ſubſcribe the *negative confeſſion*, taking it according to your conception and meaning, who require our *oath.* 2 How can we ſwear, *to labour, by all means lawfull* (as ye require in your *covenant*) to expell thoſe things, whereof we hold ſome to be neceſſary, and all the reſt, to be lawfull, and laudable?

THE

The VIII. Demand.

WHether it be fitting to swear to defend the Kings Person and Authoritie, with this limitation, *In the defence and preservation of the true Religion, laws, and liberties of this Kingdome?* As if their persons ought not to be defended against all enemies, although as yet they embraced not the truth: or having before embraced it, yet have fallen from it: or as if their royall Authority were not to be acknowledged, although commanding things unlawfull; and as if we were not subject thereto, in yeelding to suffer under them, when we give not active obedience to them?

Answer.

1. *The* answer *of the first* Demand, *may give satisfaction here.* 2. *The* Specification *of the defending the Kings Person and Authority, in the defence of the true religion, laws, and liberties of the Kingdome, is warranted by the* Confession *ratified in* Parliament, *by other acts of* Parliament, *by the other* Confession, *and by the* generall band *joyned with it.* 3 *No man will with-hold his* Subscription *from the* Covenant, *because it doth not, as it intendeth not to expresse every duty we owe to the Kings Majestie, as if the not naming, were a denying of the duty.*

Reply.

WHat ye have replyed in your *Answer* to our first *Demand*, we have examined, in our *confutation* of your *Answer*. 2. If ye consider well all the *circumstances*

of the making of your *Covenant*, ye will finde that it had not been amiſſe, at this time, to have expreſſed more fully the loyaltie of your *intentions*, to maintain the Kings perſon, and honour. Next, it is neceſſary to expreſſe it yet more fully, for our cauſe, whom ye require to ſwear and ſubſcribe your *Covenant*; leſt we do any thing, in this matter, with a doubting conſcience, (which is a grievous ſin) that is, Doubting whether or no we are tyed by our *oath* to maintain the Kings authority, only in ſo far, as it is employed in the defence of the foreſaid true Religion: or, at leaſt, as it is not employed againſt it. For it ſeemeth to us unlawfull, to ſwear the maintenance of the Kings authoritie, with this limitation preciſely. And if ye be of a contrary minde, we are moſt willing to confer with you of this point.

THE IX. DEMAND.

WHether or no we can ſincerely ſwear to maintain the Authoritie, truely and properly monarchicall of the King; and withall ſwear alſo diſobedience to theſe articles, which are authorized by his ſtanding laws, and to maintain the meaneſt of his ſubjects againſt him, in their diſobedience of his laws, as yet ſtanding in vigour concerning theſe things.

ANSWER.

1. THe anſwer *to the firſt* Demand, *is uſefull here alſo.*

2. Forbearance of practiſe, *for a time, in ſuch a caſe, is rather* obedience, *than* diſobedience: *for example,* Kneeling *was thought convenient, becauſe all memorie of* ſuperſtition *was paſt; ſhould it not therefore be forborn, becauſe* ſuperſtition, *is now revived, and flagrant? They who* practiſe, *keep the letter of the law: but they who* forbear, *keep the life and reaſon thereof.*

REPLY.

REPLY.

YOur *Covenant* reqtireth more of us, than the *forbearance of the practiſe of Pearth articles*, as we have often times declared. 2 We have alſo ſhown, That the *forbearance of obedience* to ſtanding laws, without licence of Superiours, and contrary to their commandment, eſpecially if it be done by deliberation, and if men tye themſelves, by an *oath*, to do ſo, is manifeſt *diſobedience*. 3 The *article of Pearth*, anent kneeling, was not grounded only, nor yet principally, upon that *narrative* which ye mention; but rather upon the conveniencie and decencie of the geſture of *kneeling*, in the receiving of the holy *Sacrament*: which reaſon doth yet continue; as alſo the other reaſon which ye mention, holdeth yet: for the body of the people of this Church were never *papiſts*; and conſequently, have no memorie of *popiſh ſuperſtition*, as thoſe who lived in time of *reformation*. 4 We cannot ſee nor conceive, how a *vow* and *band* of maintaining the meaneſt ſubject of this Kingdome, againſt all perſons whatſoever; and conſequently, againſt the King himſelf, as we have ſhown in our ſecond *Reply*, in diſobedience of his laws, can conſiſt with that love, reverence, and ſubjection, which we owe to our King. Neither have ye brought any thing in your *Anſwer*, to ſatiſfie us in this point. And, becauſe ye alledge, as we hear, that ye are miſtaken in this point, and do vindicate your ſelves, by thoſe words of the *Covenant*, wherein ye promiſe to maintain the Kings authoritie; we pray you to expreſſe your minde more fully, concerning it; and to ſhow us, 1 What ye mean by *maintaining the Kings authoritie*, in that part of your *Covenant*, wherein ye expreſſe your loyall intention, *To maintain the Kings perſon, and authoritie*; and in ſpeciall, Whether or no the maintaining of the Kings authoritie, be taken by you, as it excludeth all reſiſting of his Authoritie, by force of arms, even although he ſhould

command things unlawfull, and contrarie to the truth? For ſo we think it ſhould be taken: and that it ſhould be ſo taken, we are readie to demonſtrate. Neither can we ſwear it in any other ſenſe. 2 Whether your promiſe of *mutuall defence, In the ſame cauſe of maintaining the true Religion, and his Majeſties authoritie, &c.* ought to be underſtood, of the *maintaining the Kings authoritie abſolutely*: that is, *Whether he maintain the true Religion, or no?* Or, on the contrarie; If it ought to be underſtood of *the maintaining the Kings authoritie conditionally, in ſo far as he maintaineth the true Religion*, and not any other wayes? If you ſay, that it is to be underſtood the firſt way, we aſſent to that part of your *Covenant*, and have no more ſcruple anent it, except that one which we mentioned in our *Reply* to your ſecond *Anſwer*: to wit, That the words of your *Proteſtation* ſeem to import more; and, that your *Paction*, or *Covenant*, is made without the Kings privitie, and conſent. If ye ſay, that it is to be underſtood the ſecond way; then we continue urging our foreſaid *Demand*: to wit, How a man can maintain the Kings authoritie, and withall maintain the meaneſt of his ſubjects in reſiſting his Authoritie? And how we can be ſaid, to ſtand for the Kings honour, when we vow and promiſe, do to that which he himſelf profeſſeth to be againſt his Honour; and which, in the common judgement of men, is thought to be ſo? The determination of this point, is more than neceſſarie, at this time: and therefore, let us in ſinceritie and brotherly love, confer of it; that the conſciences of others who doubt of this, may receive ſatisfaction.

THE X. DEMAND.

WHether or no we ought to ſwear to ſuch a Covenant, which taketh away from us all hope of a free aſſembly, or Parliament, to judge of the matter preſently

presently debated? For how can these vote freely of any matter propounded to the decision and deliberation of the Church and Estate, who have already sworn to adhere to one part of the question? and how can those who dissent from them, submit themselves to their judgement, chiefly seeing they are possessours, and have laws Civill and Ecclesiastick, standing as yet for them?

Answer.

We perceive, that this tenth Demand, *is made of the articles of* Pearth; *therefore we answer as before; That we promise only* forbearance, *which can prejudge no mans liberty in a* generall assembly.

Reply.

We have shown, That your *Covenant*, and *Oath*, importeth a manifest *abjuration* of the *articles* of *Pearth:* and therefore, the swearing of it doth manifestly prejudge the liberty of *voting* in a *nationall assembly:* For, how can they freely either reason in an *assembly*, concerning *Episcopacie*, and the *articles* of *Pearth*; or else, give their judgement, without prejudice, concerning them who have alreadie promised, sworn, and vowed, first, To adhere to the *discipline of the Kirke:* that is, (according to your *interpretation*) *to the whole externall policie of the Church, as it was* 1581. 2 *To labour, by all means lawfull, to remove, and expell, all those rites and ordinances, which have come into the Church since the foresaid year of God; that the Church may be restored to the liberty, and purity, which it then had.* Whereby ye declare, That the foresaid *articles*, and *Episcopacie*, are contrary to the *liberty*, and *purity* of the Church; and consequently, ye are tied by your *oath*, to vote against them, if ye be called to the intended assembly.

The XI. Demand.

WHether our ſubſcribing, together with our people, to the confeſſion of this nation, which is ratified and regiſtrated in Parliament, *Anno* 1567. may give full ſatisfaction to all who doubt of the ſincerity of our profeſſion, if ſo be they have no farther ayme, but only to know and ſee our willingneſſe, and conſtant reſolution, to adhere to the religion preſently profeſſed, and to oppoſe all errours contrary to it, to our lives end? Now ſeeing we are willing to do this, as we take God to witneſſe, we are; how are we hated, maligned, and traduced as enemies of the truth, only becauſe our conſciences do not ſuffer us to ſubſcribe to that interpretation of the *negative confeſſion* inſert in the *Covenant*, (concerning which we can ſee no warrant of the truth of it, nor lawfull authority binding us to it) and to the politick, or rather military part of that Covenant, which is a thing without the compaſſe of our calling, and not belonging to that contending for the faith once delivered to the ſaints, of which S. *Jude* ſpeaketh in his epiſtle.

Answer.

SInce no other mean could be found ſo effectuall, for holding out of Poperie, *and forbearing of dangerous* novations in religion, *ſuch as the Service book, and Canons, which as yet are only diſcharged, till in a fair and legall way they may be introduced; and are by no word of the late* Proclamation *diſallowed: although the* Service book, *by the* Proclamation, February 19. *be highly praiſed, as ſerving to edification, and to beat out all* ſuperſtition: *and nothing in this* application *is abjured, but what was abjured in the former; why ſhall we forbear to uſe a mean ſo juſt, and ſo powerfull, for the preſervation of the purity of religion?*

REPLY.

Reply.

Here ye do not particularly answer to our *Demand*, and seem unwilling to give that testimonie of us, your brethren, concerning our sincerity in professing of the Truth, which, all who know and judge unpartially of us, do think to be due to us. It is sufficiently known, what pains we take in disputing and writing against *Papists*, in confuting their errours in our pulpits, in leading processe against them, according to the order of the Church, and in doing all things against *Romish errours*, which can be expected from the most zealous Professours of the Truth. If ye, or any other of our reverent brethren, doubt of the sinceritie of our profession, then pose us concerning any *Article* controverted, and we shall be most ready to declare our minde concerning it before all men, and give a sufficient proof to the world, that we have pried as narrowly into the mysteries of *Romish errours*, for refutation of them, as any of those who impiously, and uncharitably traduce us, as favourers of *Poperie*. 2. We have other means more effectuall, and lawfull, (whereas we think this your mean to be unlawfull) for holding out of *Poperie*: and in which we ought to confide more, than in all the promises and vows of men; yea, also, more than in all the *united forces* of all the subjects of this land: to wit, Diligent preaching, and teaching of the word, frequent prayer to God, humbling of our selves before him, amendement of our lives and conversations, and arming our selves against our adversaries, by diligent searching of the Scriptures, and using all other means, whereby we may increase in the knowledge of the truth, and in ability, to defend it against the enemies of it. 3. The subjects of this Kingdome, at least a great part of them, either by their own inclination, or by the perswasion of others, have such a hard conceit of the Service book, and Canons, that if his Majesty use a faire and legall way of bringing them into this Church, especially such a way as may give satisfaction to all his subjects, in all appearance, we need not to fear the in bringing of them.

THE

The XII. Demand.

WHereas we heare of diverse disorders, and violent miscarriages of those who have subscribed the Covenant, against our brethren of the holy Ministerie, who continue in their obedience to the laws of the Church and Kingdome; which miscarriages being done without all forme of justice, or legall proceeding, are an exercising of revenge, by private authoritie, and consequently are forbidden in the sixt commandment: which is one of the reasons which moveth us, not to joyn our selves unto their society. We would gladly therefore know of our reverent brethren, who have come hither to recommend the late *Covenant* unto us; First, Whether or no they do allow these disorders? 2. If they allow them, what reason have they so to do? And if they allow them not, how is it, that these disorders and miscarriages, are not publickly by them, and other Pastours of their confederacy, condemned, and sharply rebuked in their pulpits? Why are the actours of them not tryed and censured? And why do they delay to give out some publick declaration, either in print or writ, to this effect, being long since exhorted to do so?

Answer.

1. *HArdly can a zealous people assembled in a Kirk for the worship of God, be kept from tumult, when* books, *and a* worship *which they either know, or conceive to be* popish, *are suddenly, and imperiously obtruded upon them by the* Leaders: *& how far the keeping of the materiall kirks from the pollution of* worship, *belongeth to the people, and community of the* faithful, *should be considered.* 2. *Violence done in other places, and upon other occasions, we no more allow, than we doe approve the aspersions of* perjurie, rebellion, &c. *which some men do put upon us.*

REPLY.

Reply.

It belongeth not to the people, or communitie of the faithfull, to contemne Authoritie, and the Lords Service, done in his owne Houſe, on his own day, ſo farre as to put violent hands on Prelates and Paſtours, in time of Divine worſhip, while they are practiſing thoſe things which are enjoyned by the King, and his Councell. Such diſorders, and contemptuous carriages, doe not beſeeme thoſe whom Chriſt inviteth to come to him, and to learn of him, meekneſſe, and lowlineſſe of heart; chiefly, ſeeing there are many other wayes, whereby people may teſtifie their averſation of thoſe *books*, and *worſhip*, which they conceive to be *Popiſh*. If it be a ſinne in parents to provoke their children to wrath; much more is it a ſinne in children to provoke their parents; eſpecially *Patrem Patriæ*, the common father of the countrey, ſo to wrath. 2. The keeping of Gods houſe from the pollution of worſhip, belongeth to thoſe who are cloathed with lawfull authority. 3. We not onely asked of you, Whether or no ye did allow the *miſcarriages* towards our brethren of the holy Miniſterie, mentioned in our *Demand?* but alſo ſuppoſing that ye do not allow them, we asked, How is it that thoſe *diſorders* and *miſcarriages*, are not publickly by you condemned, and rebuked? Why are the *actours* of them not tryed, and cenſured? And why do ye not give ſome publick document to the world of your averſation of ſuch *miſcarriages?* chiefly, ſeeing they are, as we have ſhown, a manifeſt tranſgreſſion of the ſixt Commandement. We cannot ſufficiently marvell, that ye have kept up your mindes in this matter, and not anſwered to ſo important, and neceſſary a *Demand*. As for your *complaint* of *perjurie* and *rebellion*, &c. if ye mean the *warning* late written to the ſubjects in *Scotland*, ye ſhall know, that the Authour thereof himſelf is much diſpleaſed with any offenſive aſperitie, which hath been found in ſome written

Copies thereof; and hath already done that, for removing of that offence: which, we hope, ſhall give full ſatisfaction to all men.

The XIII. Demand.

How can we ſubſcribe that *Covenant*, without incurring many grievous ſcandals; as firſt, the ſcandall of *diſſenting* from other Reformed Churches, and famous Divines, the chief inſtruments of the Reformation of the Church in *Europe*, who did hold theſe rites which are abjured in this late *Covenant*, as meerly unlawfull, popiſh, and idolatrous, to be in their own nature, lawfull. Secondly, the ſcandall of *diſſenting* from antiquitie, and vilipending it altogether in matters of the externall policie of the Church; which we know, and have found by frequent experience, to be a thing that maketh many Papiſts more averſe from our profeſſion, than other wayes they would be. Thirdly, the ſcandall of *perjurie*, which ſome of us cannot eſcape, who did ſwear *obedience* to the articles of *Pearth*, and to our Ordinarie, at our admiſſion to the Miniſterie.

Answer.

That threefold ſcandall ceaſeth upon the right interpretation *of the clauſe of the* forbearance *of the* novations *already introduced.*

Reply.

We have ſhown your *interpretation* of the clauſe of *forbearance*, not to be right, and have refuted it, we think, by the very words of your *Covenant*; ſo that none of

of theſe three ſcandals can be eſchewed by us, if we ſubſcribe to your foreſaid *Covenant.* 2 Suppoſe the other two might be eſchewed by that *interpretation* of the clauſe of *forbearance*, yet the third cannot be eſchewed, ſeeing at our *admiſſion* we have ſworn *obedience* to the *articles* of *Pearth*, and to our *Ordinarie:* Wherefore, ye muſt either prove the *Articles* of *Pearth*, and *Epiſcopacie*, to be unlawfull, or elſe, we cannot, without violation of our *oath*, made at our *admiſſion*, forbear the practiſe of the foreſaid *Articles*, againſt the will of our *Ordinary*, and other our lawfull *Superiours.*

THE XIIII. DEMAND.

LAſt of all; We pray theſe reverend and worthy brethren, to conſider impartially, and charitably, ſeeing we have all theſe ſcruples in our minds concerning their Covenant, as alſo ſeeing we are yet moſt confident, and aſſured of the lawfulneſſe of the articles of Pearth, together with the lawfulneſſe and venerable antiquity of Epiſcopall government, how we can, with a ſafe conſcience, give our conſent that they ſhould preach in our pulpits, who come profeſſedly to withdraw our people from that which we in the inmoſt thoughts of our ſouls do embrace as lawfull; and from that obedience which they do owe to their gracious and pious Soveraigne therein; whoſe laſt Proclamation hath given full ſatisfaction to us all, and much rejoyced our hearts, in reſpect he hath therein moſt ſolemnly, and by his oath declared, not only his ſincerity in profeſſing the truth, but alſo his pious reſolution, to continue therein, and maintain it conſtantly to his lives end, moſt graciouſly and wiſely removing theſe things which have occaſioned the late perturbation of our Church. We wiſh them likewiſe, to conſider, how they can require this of us, ſeeing they

would not (we appeal to their own consciences) be content that they should be so dealt with themselves; we mean, that any should go up to their pulpits, and condemn their doctrine, and practice, and withdraw their people from that which hath been before recommended unto them as truth.

We conclude: Exhorting earnestly, entreating lovingly, and charging modestly, these, and all others, our reverend brethren, before God, and the *Lord Iesus Christ*, who shall judge the quick and the dead at his appearing in his kingdome, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, to look narrowly to their own consciences, in these weighty matters; remembring that of *Ieremy*, *The heart is deceitfull above all things, and desperately wicked, who can know it?* To judge charitably of us their brethren; remembring that of our Saviour, *Iudge not, that ye be not judged:* To deal with us in love and meekness, (if so be they think us to have gone astray from the truth; which, God knoweth, we no wayes do perceive) remembring that of S. *Paul*, *If a man be overtaken in a fault, ye that are spirituall, restore such an one with the spirit of meekness:* as also that of S. *Iames*, *The wisdome that is from above, is first pure, then peaceable, gentle, and easie to be entreated; full of mercy, and good fruits, &c.* And last of all, To seek peace, and so to follow after it; that this our dear native countrey be not exposed to a dangerous warfare, and to all the wofull consequents thereof; of which our hearts cannot think, without trembling and horrour.

Answer.

1 *Nothing in the* interpretation *of the* Covenant, *against the lawfulnesse of Pearth* articles, *and of* Episcopall government. 2 *We never intended to draw the meanest of the subjects,*

ſubjects, from that loyalty *of* obedience, *which they owe to their* Soveraigne, *and* ours. 3 *The* Counſell *hath reſcinded the* approbation *of that* Proclamation. 4 *His Majeſties religious and righteous diſpoſition, hath been to us a ground, and chief argument of our hope of the hearing of all our* petitions. 5 *We have no deſire to wrong our* reverend *and worthy* brethren: *but rather to paſſe in ſilence, the wrongs which we have ſuſtained by them: And would approve our ſelves unto our God, and prove faithfull in the* imployments *put upon us: earneſtly deſiring, That every eye may perceive the wonderfull work of God in this land: leſt any of us be found fighting againſt God; and that all of us may joyn heart and hand, for the purity and peace of the Kirk of our Lord Ieſus Chriſt, bleſſed for ever.*

July 21. 1638. Mr. ALEXANDER HENDERSON, Miniſter at *Leuchars*.

Mr. DAVID DICKSON, Miniſter at *Irwing*.

Mr. ANDREW CANT, Miniſter at *Petſligo*.

REPLY.

THere is too much, as we think, in your *Covenant* againſt the lawfulneſſe of *Pearth Articles*. 2 Your *band* of *mutuall defence, againſt all perſons whatſoever*, may draw ſubjects, perhaps, to take arms againſt their King, (which God avert) and conſequently from that *loyalty* of *obedience*, which they owe to their Soveraigne, and ours; except ye declare, and explain your ſelves better, than ye have hitherto done. 3 What the moſt honourable Lords of his Majeſties privie Councell have done concerning the Kings Majeſties laſt Proclamation, is not ſufficiently known to us, and far leſſe upon what *grounds* and *motives* they have (as you ſay) reſcinded their *approbation* of the late *Proclamation*. 4 His Majeſties religious and righteous diſpoſition, hath been to

us, and is a main ground wherefore we reſt and rely upon his gracious *Proclamation*, perſwading our ſelves, that he intendeth not, nor ever intended, any *innovation* in *religion*. 5 We ſhall labour, by all means, to eſchew every thing, which in the leaſt degree may wrong you, our reverend and worthy brethren. As for the wrongs already done by us to you, (as ye pretend) whenſoever it ſhall pleaſe you to ſpecifie them, we hope to give you full ſatisfaction, and to clear our ſelves of that *imputation*. 6 The work of God towards any nation, how ſtrange and wonderfull ſoever it ſeem to be, is never contrary to his word: And therefore we fear not to be found fighting againſt Gods work, ſo long as we fight not againſt his truth, revealed in *his word*. *That all-ſeeing Lord* knoweth, that we maintain his truth according to the light of our conſciences, and are ready to joyn heart and hand with you, for the purity and peace of this *Church*, in every lawfull way and courſe, as ſincere lovers of truth and peace.

And now, brethren, before we conclude, again we entreat you, and all others our dear country men, eſpecially our *reverend brethren* of the holy *Miniſtery*, to judge charitably of us, and of our proceedings at this time; and in particular, of theſe our *Demands*, and *Replyes*; which, God is our witneſſe, neither hatred of any mans perſon, nor love of contention, nor any worldly reſpect; but only the *conſcience of our calling* hath drawn from us. And as for our *arguments* for *not ſubſcribing*, which are taken from our due *ſubjection* and *obedience* to our *Soveraigne*, and his laws, *We proteſt and declare*, That they ought not to be ſo interpreted, as if we intended to accuſe you, or others, our dear countrey men, of *diſloyalty* towards our moſt gracious *King*; or as if our purpoſe were to lay any ſuch *imputation* upon you: For they are only uſed by us, to ſhow what the words of the *Covenant* ſeem to us to import, and how we conceive of them; as alſo, what maketh us ſo to conceive of them. We doubt not, *reverend brethren*, but ye know, that as we owe to you, and to your proceedings, the favourable judgement of *charity*;

charitie; ſo we ought to judge of thoſe things, which we are to ſwear, and ſubſcribe, with the ſtrict and inquiſitive judgement of *veritie*; and conſequently, we ought to ponder duly, and to propound particularly and fully to others, (eſpecially to thoſe who require our *oath* and *ſubſcription*, and undertake to ſatisfie our conſciences thereanent) all the doubts and reaſons which make us unwilling or afraid to give our *ſubſcription* thereunto.

JOHN FORBES of *Corſe*,
Doctor and Profeſſor of
Divinity in *Aberdene*.

ALEXANDER SCROGIE,
Miniſter at old *Aberdene*, D. D.

WILLIAM LESLEY, D. D.
and Principall of the Kings
Colledge, in *Aberdene*.

ROBERT BARON,
Doctor and Profeſſor of Divinity,
and Miniſter at *Aberdene*.

JA. SIBBALD,
Doctor of Divinity, and
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ALEXANDER ROSS,
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FINIS.

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FINIS.